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# SUSTAINABLE DEVELOPMENT AND INTERNATIONAL ECONOMIC COOPERATION: CULTURAL DEVELOPMENT

## Summary of the report of the World Commission on Culture and Development

## Note by the Secretary-General

1. In its resolution 46/158 of 19 December 1991, the General Assembly took note of resolution 26 C/3.4 of the General Conference of the United Nations Educational, Scientific and Cultural Organization (UNESCO), adopted at its twenty-sixth session, on the establishment of the World Commission on Culture and Development. The Assembly also requested the Secretary-General to cooperate with the Director-General of UNESCO in establishing the independent Commission and decided to consider the report of the Commission at an appropriate future session.

2. The Economic and Social Council, in its decision 1996/220 of 2 May 1996, having taken note of the letter dated 16 April 1996 from the Director-General of UNESCO to the Secretary-General (E/1996/41), decided to transmit to the General Assembly for consideration at its fifty-first session the report of the Commission entitled Our Creative Diversity.

3. The Secretary-General has the honour to submit to the members of the General Assembly a summary version of the report (see annex), which is being made available in the languages of submission.

ANNEX

Our Creative Diversity

Summary version of the report of the World Commission on Culture and Development

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# From the President's Foreword

## The challenge

When our Commission began its work, it had long been clear that development was a far more complex undertaking than had been originally thought. It could no longer be seen as a single, uniform, linear path, for this would inevitably eliminate cultural diversity and experimentation, and dangerously limit humankind's creative capacities in the face of a treasured past and an unpredictable future. This evolution in thinking was largely the result of global political emancipation, as nationhood had led to a keen awareness of each people's own way of life as a value, as a right, as a responsibility and as an opportunity. It had led each people to challenge the frame of reference in which the West's system of values alone generated rules assumed to be universal and to demand the right to forge different versions of modernization. It had led peoples to assert the value of their own cultural wealth, of their manifold assets that could not be reduced to measurement in dollars and cents, while simultaneously to seek the universal values of a global ethics.

The demand for human betterment was pressing. People began to sense, not always clearly, that the failures and frustrated expectations of development had given rise to cultural tensions in many societies. Sometimes these failures took the form of development disasters, ranging from civil wars to murderous authoritarian regimes, and disrupted the development process itself. Elsewhere people saw successful development, that not only closed the gap between rich and poor countries but also showed that traditions specific to each culture could be combined with the most modern economic, scientific and technological resources. They saw the example of prosperous East Asian countries, whose peoples remained

faithful to their values, yet had earned for themselves higher living standards than many nations in the industrial world. And in the industrial world itself, disillusionment with material progress, high levels of consumption for the privileged amid widespread deprivation and persistently high rates of permanent unemployment were also pushing culture and cultural identity to the forefront of the public agenda.

Clearly, there was a need to transcend economics, without abandoning it. The notion of development itself had broadened, as people realized that economic criteria alone could not provide a programme for human dignity and well-being. The search for other criteria led UNDP to elaborate the notion of human development - "a process of enlarging people's choices" - that measures development in a broad array of capabilities, ranging from political, economicand social freedom to individual opportunities for being healthy, educated, productive, creative and enjoying self-respect and human rights. Culture was implied in this notion, and came to be evoked distinguished groups such as the Brandt Commission, the South Commission, the World Commission on Environment and Development and the Commission on Global Governance. Building cultural insights into the broader development strategies, as well as a more effective practical agenda, had to be the next step in rethinking development.

New questions needed to be asked and old ones posed anew. What are the cultural and socio-cultural factors that affect development? What is the cultural impact of social and economic development? How are cultures and models of development related to one another? How can valuable elements of a traditional culture be combined with modernization? What are the cultural dimensions of individual and collective well-being?

It was to raise, discuss and, if possible, answer questions such as these that the idea of a World Commission on Culture and Development was put forward in UNESCO by several enlightened representatives of the Nordic countries. Clearly they were inspired by the process which had led from the Brundtland Report to the Rio Summit and beyond. They felt that the time had come to do for "culture and development" what had been achieved for "environment and development." This conviction was widely shared. Just as the Brundtland Commission had so successfully served notice to the international community that a marriage of economy and ecology was overdue and had set in motion a new world agenda for that purpose, so, it was felt, the relationship between culture and development should be clarified and deepened, in practical and constructive ways.

At its twenty-sixth session in 1991 the General Conference of UNESCO adopted a resolution requesting the Director-General, in co-operation with the Secretary-General of the United Nations, to "establish an independent World Commission on Culture and Development comprising women and men drawn from all regions and eminent in diverse disciplines, to prepare a World Report on Culture and Development and proposals for both urgent and long-term action to meet

cultural needs in the context of development." This request was endorsed by a resolution adopted by the General Assembly of the United Nations a few weeks later. In November 1992, Boutros Boutros-Ghali and Federico Mayor did me the honour of appointing me President of the Commission. This was a responsibility not to be declined. Together we then approached the twelve men and women identified to join me as members of the Commission. They needed little persuasion: the service we invited them to share with us was of a kind they wished to render.

# Tensions and opportunities

The Commission began its work in the spring of 1993, in a world full of the promise and opportunity of newly unlocked doors but also charged with uncertainty and frustrated hopes. It was a context in which the questions posed above had become even more pertinent, if not more pressing and acute.

Across the world, as peoples mixed as never before, all began to be drawn into broader and more empowering and participatory frameworks. But for most of them the world system itself appeared increasingly unbalanced, indeterminate and incoherent, leading many to turn to culture as a means of resistance to the entropy of the global system, as a bulwark and as a refuge.

A bipolar order had collapsed, but the implosion of one side was hardly an unalloyed victory for the other. In the affluent world the notion of progress without limits had become an illusion. Value systems and ties of solidarity appeared to be breaking down. The gulf between the "haves" and the "have-nots" appeared to be widening, the scourge of social and economic exclusion disturbing the smooth surface of contentment.

The confrontations of the Cold War blocs had long masked a multitude of local claims and tensions over scarce resources or over the sharing of newly acquired ones that now pushed people into the narrow walls of group identity, feeding a new tide of smaller confrontations between ethnic, religious and national communities. The logic of rejection and "the narcissism of small differences" began to threaten peace and security, to undermine both economic growth and social harmony, to violate the inherent dignity of the person, to diminish each society's faith in its own resources and to threaten the diversity of cultures that is vital to the well-being of the human race.

To accept this would have been to tolerate the intolerable and the Commission began its work therefore with some clear premises. Each Member was convinced that, like peace and democracy, the enlargement of people's capabilities could be rooted only in a people's ethics and values, that shape its patterns of daily behaviour. Each was committed to respect for pluralism, respect both for cultures – for their equal dignity, for their diversity, for their variegated vigour – and for dif-

ferent paths of development. Each Commissioner upheld the principle of equity, both here and now and for future generations. Each recognized the universality of aspirations for betterment and progress, as well as the variety of paths that could be chosen to achieve these goals. Each was convinced that culture is a central variable in explaining different patterns of change and an essential determinant, if not the essence itself, of sustainable development, since attitudes and life-styles govern the ways we manage all our non-renewable resources.

# Moving culture to centre stage

The comparison between our work and that of the World Commission on Environment and Development has already been made. A word of caution is required, however. Unlike the environment, a clearly defined reality, the notion of culture is so broad and polysemic, and the interactions between "culture" and " development" so difficult even to describe, let alone measure, that the preparation of a World Report on the subject could only be a task of daunting complexity. Fortunately, the General Conference of UNESCO did not merely assign us the mandate of" identifying, describing and analyzing basic questions, concerns and new challenges" in an extremely broad range of areas. It also specified that the results of our work should be "policy-oriented," giving the Commission the latitude to focus and interpret that mandate. As our work proceeded, such an abundance of information, viewpoints and analysis accumulated, much of it at the frontier of research and reflection, that the need to concentrate and focus became imperative. Our Report could not be a treatise, nor a work of original research, nor a handbook on cultural affairs in the world. Rather, it would have to be a call to action in a selected number of priority areas, based on our reasoned assessment of what needs to be done now towards improving the way human communities are coping with them.

Hence the Commission decided to propose an "International Agenda" that would provide a permanent vehicle through which some of the key issues of culture and development can be explored and clarified. From this process a set of international principles and procedures can gradually be identified. These will, in turn, provide a forum where an international consensus on good practice concerning culture and development can be achieved and the task of rethinking current approaches carried a significant step further.

This would be only the start in staking out new terrain that raises awareness of the range of cultural issues that must underpin human development. We are providing the groundwork. Our hope is that others will move forward and build on it. The International Agenda is no more than a core around which a much more comprehensive world programme should emerge.

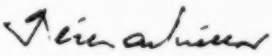
We have designed this Report to address a diversified audience across the world that ranges from community activists to government officials and politicians. We want it to inform the world's opinion leaders and to guide its policy-makers. We want it to capture the attention of the world's intellectual and artistic communities, as well as the general public.

We aim to have shown them how culture shapes all our thinking, imagining and behaviour. It is the transmission of behaviour as well as a dynamic source for change, creativity, freedom and the awakening of innovative opportunities. For groups and societies, culture is energy, inspiration and empowerment, as well as the knowledge and acknowledgment of diversity.

Just as in the tasks of building peace and consolidating democratic values, an indivisible set of goals, so too economic and political rights cannot be realized separately from social and cultural rights.

The challenge to humanity is to adopt new ways of thinking, new ways of acting, new ways of organizing itself in society, in short, new ways of living. The challenge is also to promote different paths of development, informed by a recognition of how cultural factors shape the way in which societies conceive their own futures and choose the means to attain these futures.

We have a long way to go. We have not yet learned how to respect each other fully, how to share and work together. This truly exceptional time in history calls for exceptional solutions. The world as we know it, all the relationships we took as given, are undergoing profound rethinking and reconstruction. Imagination, innovation, vision and creativity are required. International partnerships and interaction are an essential ingredient for creativity in problem-solving, a quality that requires a willingness to frame bold questions instead of depending on conventional answers. It means an open mind, an open heart, and a readiness to seek fresh definitions, reconcile old opposites, and help draw new mental maps. Ultimately it will be the honesty of introspection that will lead to compassion for the Other's experience, and it will be compassion that will lead us to a future in which the pursuit of individual freedom will be balanced with a need for common well-being, and in which our agenda includes empathy and respect for the entire spectrum of human differences.



*Javier Pérez de Cuéllar*

# INTRODUCTION

*A great deal of confusion arises in both academic and political discourse when culture in the humanistic sense is not distinguished from "culture" in its anthropological senses, notably culture as the total and distinctive way of life of a people or society. From the latter point of view it is meaningless to talk of "the relation between culture and the economy," since the economy is part of a people's culture... Indeed the ambiguities in this phrase pose the great ideological issue confronted by the Commission: is "culture" an aspect or a means of "development," the latter understood as material progress; or is "culture" the end and aim of "development," the latter understood as the flourishing of human existence in its several forms and as a whole?*

*Marshall Sahlins*

# Development: the enlargement of human choices

The Commission analyzed development in two different ways. According to the standard view, development equals economic growth, sometimes qualified by insistence on a wide spread of the benefits of this growth. A broader concept has long been advocated by UNESCO and, more recently, by UNDP's annual *Human Development Report* and by many distinguished thinkers. They see development as a process that enhances the effective freedom of the people involved to pursue whatever they have reason to value. Poverty of a life, in this view, is caused not only by the lack of essential goods and services, but also a lack of opportunities to choose a fuller, more satisfying, more valuable and valued existence.

# Culture: ways of living together

The Commission chose to view culture as "ways of living together". This has different implications in the two views of development. If it is economic growth, culture is purely instrumental, not something valuable in itself, but a means to the ends of promoting and sustaining economic progress. Without doubt, economic growth is generally valued. But the question arises as to whether it should be valued for its own sake. Are the instruments of growth – including culture – to be valued as means only, or is growth itself but an instrument?

# ... and the ends of development

The cultural dimensions of human life are possibly more essential than growth. Most people would value goods and services because of what they contribute to our freedom to live the way we value. What we have reason to value must itself be a matter of culture. Education, for example, promotes economic growth and is therefore of instrumental value, and at the same time is an essential part of cultural development, with intrinsic value. Hence we cannot reduce culture to a subsidiary position as a mere promoter of economic growth.

There is, in addition, the role of culture as a desirable end in itself, as giving meaning to our existence. This dual role of culture applies not only in the context of the promotion of economic growth, but also in relation to other objectives, such as sustaining the physical environment, preserving family values, protecting civil institutions in a society, and so on. In the promotion of all these objectives

some cultural factors will help, others will hinder, and in so far as we have reason to value these specified objectives, we have grounds to value those cultural attitudes and features that foster the fulfilment of those objectives. But when we turn to the more basic question: why concentrate on these specified objectives, culture has to enter in a more fundamental way – not as a servant of ends, but as the social basis of the ends themselves.

This two-fold perspective led the Commission to focus its exploration of culture and development upon how different ways of living together affect the enlargement of human choices. Development has to be seen in terms that include cultural growth, the fostering of respect for all cultures and for the principle of cultural freedom.

# Globalization, culture and development

One of the most basic freedoms is to be able to define our own basic needs. This freedom is threatened by a combination of global pressures and global neglect. The international spread of cultural processes is at least as important as that of economic processes. The world-wide pressures of the so-called "global" popular culture are powerful. They are often accepted, even welcomed, with alacrity and enthusiasm. The danger is that they swamp other tastes and interests. Awareness of this has led to resurgent assertions in the post-Cold War world, as people and their leaders turn to their own culture as a means of self-definition and mobilization. For the poorest among them, their own values are often the only thing that they can assert. In many lands there has been a convulsive ingathering, a return towards tribalism. It is partly a reaction against the alienating effects of large-scale, modern technology and the unequal distribution of the benefits from industrialization. The concern is that development has meant the loss of identity, sense of community and personal meaning. Most people wish to participate in "modernity", but in terms of their own traditions. The very existence of this Commission reflects the force of this demand.

# A NEW GLOBAL ETHICS

*The world is our village: if one house catches fire, the roofs over all our heads are immediately at risk. If any one of us tries to start rebuilding, his efforts will be purely symbolic. Solidarity has to be the order of the day: each of us must bear his own share of the general responsibility.*

*Jacques Delors*

## Why a global ethics?

Development is a complex and ambitious endeavour. To secure for all human beings in all parts of the world the conditions allowing a decent and meaningful life requires enormous energies and far-reaching changes in policies. The task is all the more demanding as the world faces numerous other problems, each related to or even part of the development challenge, each similarly pressing, and each calling for the same urgent attention. But, as Arnold Toynbee has said, "Our age is the first generation since the dawn of history in which mankind dares to believe it practical to make the benefits of civilization available to the whole human race."

SUMMARY VERSION

Co-operation between different peoples with different interests and from different cultures will be facilitated and conflict kept within acceptable and even constructive limits, if all can see themselves as being bound and motivated by shared commitments. It is, therefore, imperative to look for a core of shared ethical values and principles.

# Why cultures in a global ethics?

This search involves culture and cultural aspects in numerous ways. To begin with, such an endeavour is itself an emphatically cultural activity. Who are we? How do we relate to each other and to humankind as a whole? What is our purpose? Such questions are at the centre of what culture is all about. Moreover, any attempt to formulate a global ethics must for its inspiration draw on cultural resources, on people's intelligence, on their emotional experiences, their historical memories and their spiritual orientations.

# Shared values

As our futures will be increasingly shaped by the interdependence of the world's peoples it is essential to promote cultural conviviality. Such co-operation between peoples with widely different interests can only flourish when they all share certain principles. The Commission defines the following five ethical "pillars"

- human rights and responsibilities;
- democracy and the elements of civil society;
- the protection of minorities;
- commitment to peaceful conflict resolution and fair negotiation; and
- intergenerational equity.

It is incumbent upon all governments to give effect to such principles. But the implementation of a global ethics requires other actors as well: transnational corporations, international organisations, and the global civil society. All three can and must be influenced and mobilized.

*The remaining nine analytical chapters present recent thinking as well as both good and bad practice in as many key areas. These are domains in which the Commission found the interactions between cultural factors and development to be particularly acute or especially pertinent. Deliberately concise, each chapter is a "snapshot" of the situation today, one that will surely evolve, for such is the very essence of both culture and the processes we call development.*

# A COMMITMENT TO PLURALISM

*As long as any civilization applies political, intellectual and moral coercion on others on the basis of the endowments nature and history have bequeathed to it, there can be no hope of peace for humanity: the negation of the cultural specificities of any people is tantamount to the negation of its dignity.*

*Alpha Ouma Konaré, President of Mali, 1993*

## Threats to diversity

In a world that has become familiar with "ethnic cleansing", religious fanaticism and social and racial prejudice, it is particularly urgent to promote clearer thinking about ways in which we can promote peaceful coexistence between cultures. Almost all states are multi-ethnic, enclosing within their borders a large number of cultures. Standard development models have paid little attention to this diversity, assuming that functional categories such as class and occupation are more important. It has become recognized, however, that many development failures and disasters stem from an inadequate recognition of cultural and ethnic

complexities. Ethnic and other forms of group identification can act as triggers for violent conflict when mobilized and manipulated to do so.

Tolerance and respect for and rejoicing over the plurality of cultures, so important in dealings between countries, also applies within countries, in the relations between different ethnic groups. These relations have become problematic in the course of development. As populations shift and their status changes, people turn to cultural distinctions embodied in their traditions to resist what is perceived as a threat to the integrity, prosperity or survival of their community, to the continuity of its culture or the transmission of its values. The mobilization that time and again has occurred around a group's identity has led to a new "ethnic politics". The stakes include gaining control of (or access to) state power, achieving higher social status or gaining community security or a larger share of income and wealth.

Ethnicity is a determining factor in many conflicts, as language, race or religion are used to distinguish the opposing actors. All too frequently, state power has been assumed by one specific group, and state building has rendered many other groups devoid of power or influence. Where it is perceived that the government either favours or discriminates against groups identifiable in terms of ethnicity, race or religion, this encourages the negotiation of benefits on the basis of this identity and leads directly to the politicization of culture. The dynamics of this cumulative process are such that when any one group starts negotiating on the basis of its cultural identity, others are encouraged to do likewise.

*I do not want my house to be walled in on all sides and my windows to be stuffed. I want the culture of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any.*

*Mahatma Gandhi*

## Pluralist values in governance

Hence attempts at "nation building" through making all groups homogeneous or by allowing one to dominate are neither desirable nor feasible. A nation that believes in creative diversity needs to create a sense of itself as a civic community, rooted in values that can be shared by all, hence freed from any connotations of ethnic exclusivity. All its policy approaches should be grounded in this awareness.

## Some specific issues

With regard to the cultural rights of minorities, the Commission endorses the opinion that members of minority groups should have the same human rights as members of majorities, no less and not necessarily any more for the moment than those set out in the Universal Declaration of Human Rights to which they subscribe. Resurgent xenophobia and racism must be attacked root and branch – the patterns of values they stand for must be countered through a free debate. The Commission speaks out equally strongly against the politicization of religion throughout the world, and the extremisms it engenders. It also believes that the cultures of the world's millions of indigenous peoples deserve much greater respect, their land rights greater protection, their education more appropriate models and their access to the tools of communication more resolute promotion.

# A vision for the future

If the communities of the world are to improve their human development options they must first be empowered to define their futures in terms of who they have been, what they are today and what they ultimately want to be. Every community has its cultural and spiritual affiliations reaching back symbolically to the dawn of time, and it must be in a position to honour them. These cultural patterns play an irreplaceable role in defining individual and group identity and provide a shared "language" through which the members of a society can communicate on existential issues which are beyond the reach of everyday speech. But also, as each one of us goes further and deeper into the unexplored territory of his singularity, we have good reasons to hope that he or she will discover there the unmistakable footprint of a common humanity.

# CREATIVITY AND EMPOWERMENT

*Both capitalism and socialism... have shown themselves incapable of extricating the majority of our people from misery... And the cultural question therefore is this: is there another solution, a solution of our own? Don't we possess the tradition, imagination, intellectual and organizational reserves to elaborate our own models of development, consonant with the truth of what we have been, what we are, and what we want to be?*

*Carlos Fuentes*

SUMMARY VERSION

As Ilya Prigogine has observed, the twentieth century has transformed the entire planet from a finite world of certainties to an infinite world of questioning and doubt. In such a climate, it is ever more necessary to cultivate human creativity, for individuals, communities and societies can adapt to the new and transform their reality only through creative imagination and initiative. The notion of creativity itself must be more broadly used, not just to refer to a new artistic object or form but to problem-solving in every imaginable field.

## Artistic creativity

The arts are certainly the most immediately recognizable form of creativity, deserving recognition as the representative of the concept of creativity itself, since they spring from sheer imagination. Yet they grow out of the soil provided by the more modest routines of daily life. In a world of commodified culture, however, creativity is too often taken for granted or dismissed. Perhaps this is because it is not always understood and is difficult to measure. This is especially true when its expression is not an individual but a collective act. Indeed, most cultural traditions give a far less salient role to individual self-expression in the creative process than does the West. Many great artistic achievements continue to be group creations, much as the Gothic cathedrals were centuries ago. In such contexts, the artist or craftsman or craftswoman is very much a person, but not necessarily a "personality." This contrasts also with the emphasis of global mass culture in which the "stars" of the day, whether film celebrities or sports champions, are idolized disproportionately to their creative contribution. Active participation in cultural expression by the people remains undervalued. Whether it is expressed by the amateur artist or community efforts, creativity as a social force is often neglected.

*If the Pacific has emerged as the most dynamic region of the world, it is because it has drawn on the best practices and values from many rich civilizations, Asian and Western. If this fusion continues to work, there could be explosive creativity on a scale never before seen.*

*Kishore Mahbubani*

# Technology and human creativity

Throughout the world today, we see also that scientific and technological knowledge, creatively adapted to local circumstances, can be strongly empowering. Power does not lie in technical expertise alone, but in capturing both social and technical capability together, building local cultural resources to use this appropriation, and forming partnerships between the local and the global. Transfers from the global to the local system have been successfully achieved when cultural factors have been explicitly and carefully taken into account. Such transfers call for technical, economic and social innovation, as people themselves regain the initiative. Special attention must therefore be paid to the knowledge that each culture has contributed to the world's intellectual legacy

# Creativity in politics and governance

The nurturing of collective creativity also means finding ways of helping people to create new and better ways of living and working together. Our social and political imagination has not kept pace with our scientific and technological imagination. It has been said that central government, which has usurped more and more power to itself, has become too small for the big things and too big for the small things. Delegation of certain functions downwards and of others upwards could greatly improve the way we live together and resolve contentious issues. There is a need to better explore methods and procedures such as delegation of authority and decentralization in ways that promote access to voice and to power.

# CHALLENGES OF A MEDIA-RICH WORLD

*Information, or more accurately, being informed, can be both a blessing and a curse. We crave more information; at the same time we feel inundated, intruded upon and lacking control. The key concern as we move forward is to ensure that the real end-user remains in control of the outcome. The consumer, not some techno-buffs, must remain the sole judge of demand and consumption in this media-rich world coming into being.*

*Michael Spindler*

Today's transnational media environment enlarges choice, creates opportunities for diversity and promotes a freer flow of information. But it also concentrates ownership, limits access, homogenizes content and pits freedom of expression against certain minimum standards.

OUR CREATIVE DIVERSITY

## Shared principles

Within nations, governments, citizens and the media have together found ways to foster competition and diversity, to ensure certain minimum standards regarding content, and to achieve a balance between equity and efficiency. These principles can be transferred to the international arena, as a common ground of public interest on a world scale. This is not a pipedream but could emerge through the forging of transnational alliances across the public and private media space.

## Encouraging competition and diversity internationally

In the face of growing concentration of ownership is there room for international policies to promote competition? The Commission proposes a feasibility study to answer this question. Some steps could be taken immediately, however, for example by countries agreeing amongst themselves how their own existing methods of encouraging competition could be harmonized.

As to the notion of diversity, since the airwaves should be seen as a collective asset, a 'global commons', the Commission suggests that it might be time to promote an international global media system that would allow many voices to be heard and many different points of view to be expressed. How to pay for and achieve this objective would be the focus of a second study.

## Balancing freedom and moral standards

While definitions of decency, respect for others and self-restraint vary from country to country, and from one period to another, nowhere is freedom unqualified or allowed to operate regardless of consequences. Today's media can deliver messages and symbols, imported or domestic, directly into every home. Even the tiniest fingers can press the wrong button, making parental control difficult if not impossible. The fitness of media content, particularly but not just for children, is a question of growing importance. Blocking devices based on agreed classification systems could help.

Can we respond internationally to this challenge without falling into the traps of censorship? And whose responsibility should it be to launch the process: governments, regulators, broadcasters, parents? The Convention on the Rights of the Child, adopted in 1989, already provides an international normative framework by referring, in its Article 17 dealing with the media, both to the need for States Parties to ensure that children have access to information and material from a diversity of sources and to "encourage the development of appropriate guidelines for the protection of the child from information and material injurious to his or her well-being..."

# Balancing efficiency and equity

Balancing the efficiency of market forces with considerations of equity is at least as urgent internationally as it is nationally. Is information infrastructure fated to develop in ways that widen the North/South divide? How can the largest possible number of people be offered a ride on the "information superhighway"? Without human and financial support, many countries may find themselves voiceless and without access to the empowering opportunities of media technologies. The challenge is to strike a balance between the marketplace and government action, between private freedom to act and the public need to regulate, between the thirst for technology and the scarcity of resources. Methods will differ from country to country and region to region, as will the required mix of advice and assistance. Private investments will shoulder much of the cost. In many countries this effort will not involve substantial public expenditure but the deregulation of the telephone, cable and broadcasting industries, allowing them to broaden the scope of their activities to other available forms of communication – voice, video and interactive communications – which can service their publics. Innovative partnerships should be encouraged between international agencies, governments, the media industry and civil society. Such co-operation should be launched everywhere, not just in the industrially developed and already media-rich world.

# GENDER AND CULTURE

*The time is past when a women's movement had to exclude men in the fight "against" patriarchy. The time has come rather for women's visions to restructure and redefine work in order to fashion a new society for women and men based on women's experience and skills as care-givers and reproducers. It is not a question of adding gender to the world's major cosmologies, but rather of rewriting the latter at their very roots.*

*Wendy Harcourt*

Gender is one of the issues that concerns every culture; gender issues have turned out to be among the most sensitive ones in a changing world, since any transformation in this realm inevitably disrupts the patterns of identity of both genders and touches upon issues of dominance (and hence of power).

Development processes are changing perceptions of women's and men's life cycles and social participation as well as patterns of gender relations. On equity grounds women can no longer be discriminated against in any domain and at the

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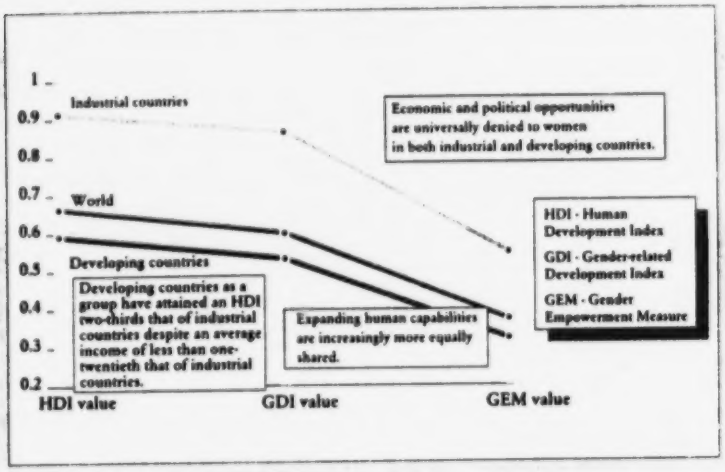
same time efficiency criteria call for much better use of women's productive capacities as a means of raises living standards and improving the quality of life for all.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World
Developing countries
Economic and political opportunities are universally denied to women in both industrial and developing countries.
HDI - Human Development Index
GDI - Gender-related Development Index
GEM - Gender Empowerment Measure
Developing countries as a group have attained an HDI two-thirds that of industrial countries despite an average income of less than one-twentieth that of industrial countries.
Expanding human capabilities are increasingly more equally shared.
HDI value
GDI value
GEM value

Gender inequality is a problem in both rich and poor countries: Global Comparisons. The GEM (the gender empowerment measure) looks at women's representation in parliaments; women's share of positions classified as managerial and professional, women's participation in the active labour force and their share of national income. Source: *Human Development Report 1995*

# Women's participation and the paradoxes of globalization

But the redistribution of income, assets and power from men to women requires the consolidation of a political base, empowerment, and appeals to fairness in men. There have been a number of "bottom-up", culturally-sensitive approaches that have enhanced women's participation. They are not a panacea, however, but merely weed out obvious forms of failed recognition and misrepresentation implicit in policies and projects.

Globalization has created paradoxical consequences for women's rights in particular. On the one hand, there has been a powerful drive to recognize women as significant actors in development. On the other, notions of cultural specificity have come to the fore in novel ways. Cultural distinctiveness has become more closely identified with the arena of gender relations and with the appropriate

conduct of women, often singled out as the bearers and signifiers of their culture. Both culture and gender have been politicized in new ways, affecting women's rights as well as our understanding of the place of culture in development. We are today faced with the serious challenge of developing agendas that avoid the dual pitfalls of ethnocentrism and Western bias on the one hand, and unprincipled forms of cultural relativism that deny women their basic human rights in the name of "difference," on the other

# Building on Beijing

The Commission identifies four priority areas in which policies need to be devised and applied.

- **Women's rights as human rights:** the international community and the UN system should co-ordinate women's rights monitoring, both through extensive national policy reviews and the development of criteria for the monitoring of actual rights in different fields such as education, the law, employment, immigration, welfare services, violence, etc.
- **Reproductive freedom:** it is necessary to enact, apply and enforce culturally sensitive policies that enhance rather than curtail choice, aiding individuals to make informed rather than ignorant, free rather than coerced decisions.
- **Gender-aware planning:** integrating from the beginning women's concerns, needs and interests into the design, resource allocation, execution and evaluation of all projects and programmes.
- **Enhancement of the civic and cultural participation of women:** greater commitment to promoting the direct political participation of women in elective, professional and executive capacities; to strengthening existing channels of direct support for organized forms of women's institutional involvement.

# CHILDREN AND YOUNG PEOPLE

*Today*
*We are guilty of so many errors and many faults*
*But our worst crime is abandoning the children,*
*Neglecting the fountain of life.*
*Many of the things we need can wait, the child cannot.*
*Right now is the time.*
*His bones are being formed,*
*His blood is being made*
*And his senses are being developed.*
*To him we cannot answer 'Tomorrow'.*
*His name is 'Today'.*

*Gabriela Mistral*

No generation of young people has ever been so large or young. Roughly one-fifth of the world's population is in the 15-24 age group; in the developing world, they will soon make up some 50% of the population. No generation in the history of humanity has ever been faced with such swift and far-reaching transformations.

There is a special need to protect young people against exploitation and neglect. How to ensure their economic inclusion, civic and cultural participation,

and health and educational needs? How can societies respond to their aspirations and dreams? How can they give them jobs and a sense of meaning in their lives? How to construct a world in which the defences of peace are built in young minds?

## Unlocking a great potential

Many of the responses to these challenges will come from young people themselves, if they are given a chance to express themselves. The potential is considerable. In spite of enormous disparities in education, no generation has ever been as literate, as aware of the multicultural nature of the world, as informed of inequalities and conflicts, as the present one. Young people are more politically aware than their parents were: they have the potential and will to participate in civic and cultural life, but in a more self-determined and issue-specific way. They want to be able to play a role in the decision-making process. But in an unequal world, the challenges of education for victimized or under-privileged children call for flexible approaches. Education should reach the unreached, and include the excluded.

*Work needs to be done among the young, from a very early age, three or four onwards, if only to teach them that there are different languages, so that they grasp the idea of diversity, to show them, for example, that in different languages there are many different names for a rabbit, and that those who call a rabbit by some other name are not necessarily barbarians. Since semiology is concerned with all cultural systems and not only languages, it could help to teach children that there are other ways of dressing, other eating habits, in other words differet forms of ritual behaviour in different societies, each of which is meaningful within a given society.*

*Umberto Eco*

# Protecting the most vulnerable

Children too must be protected against discrimination and exploitation – the central message of the 1989 Convention on the Rights of the Child, which has been ratified by 186 countries. But improving respect for these rights is a long-term social project, involving a profound understanding of the constraints and capacities of specific countries. Local circumstances often raise complex cultural, economic, social and political barriers to immediate relief. Partners at all levels – from local actors and NGOs to ministries and eminent moral authorities – should be brought to the realization that there is a convergence of interests in seeing children universally protected against hunger, disease and exploitation, and in identifying them as both the most vulnerable members in the human family and the most precious resource for the future.

# And preparing them for a plural world

The young need to be initiated to the complex workings of personalities and cultures, to the multiplicity of forms and means of expression, to the infinite diversity of individualities, temperaments, aspirations and vocations. Only through a clear understanding of this complexity – this creative diversity – can they understand both the oneness of humanity's experience and the long historical record of interrelations between human groups.

# CULTURAL HERITAGE FOR DEVELOPMENT

*In Africa, when an old man dies, a library disappears.*

*Amadou Hampâté Bâ*

## Broader visions are needed

Development presents new challenges for heritage conservation. Not only is there a huge gap between means and ends but our definitions are still too narrow. They are biased towards the élite, the monumental, the literate and the ceremonial. There is a need to reassess such conceptions as well as to develop better methods of identifying and interpreting our heritage. It is essential to understand the values and aspirations that drove its makers, without which an object is torn from its context and cannot be given its proper meaning. The tangible can only be interpreted through the intangible.

Every human language, for example, reflects a worldview, a culture. Our linguistic diversity is a precious asset and its reduction will diminish humankind's reservoir of knowledge and tools for creative thinking and communication. But many languages are fated to disappear. Before that happens, grammars, lexicons, texts and recordings must be prepared.

# Institutions and training

Museums need to broaden their roles. Particularly in our cities, they need to represent the knowledge, experience and practices of all those who contribute to the human dimension of the city, to promote the involvement of the entire community in policy and operations, recognizing that their working assets are not just their collections but the total patrimony, whether tangible or intangible, of the territory concerned. Archives are extremely important, for development decision-makers as well as for scholars. They are precious evidence of relationships between human groups, of social codes and past contracts, of individual and collective rights as they were fought for and attained. Hence archival institutions merit better support.

All such institutions need skilled professionals to run them, trained in ways that help revalue the relationships different societies have to their diverse heritages. Few are equipped to deal with the socio-political aspects of culture and development. To do so would require involving the disciplines of the human sciences as well as building a new institutional base. To be able to understand and interpret the intangible heritage, people need training in the anthropological disciplines – traditional cultures are a kind of puzzle that needs to be reconstituted, a mass of fragmented knowledge whose strands need to be brought together.

*The Royal Palaces of Abomey*

*Of the twelve palaces built by the monarchs of Abomey in today's Benin, only two have survived with their structures intact. The others have been seriously damaged and/or restored in ways that harm the integrity of this site, which is inscribed on UNESCO's World Heritage List as well as its List of World Heritage in Danger. Experts have repeatedly asked that restoration work here respect traditional construction principles and the architectural coherence of the complex as a whole. It has only recently been recognized, however, that the preservation of these physical structures makes little sense without reference to the living culture that surrounds them. This new awareness of the social meaning of these palaces, which are the venue for ceremonies that*

*commemorate the Kings of Abomey, places their conservation in a different perspective. They are not monuments to a lost past, nor museums, but living social spaces. It is because they have continued to open their doors to deeply-felt and shared ritual practices that these highly fragile adobe structures have come down to the present generation. And it is the broad, international recognition of this social dimension that today provides the people of Benin with fresh motivation to preserve them.*

## Heritage as income earner

Monuments and sites are widely exploited as income earners. Tourism is fast becoming one of the biggest industries in the world and cultural heritage provides much of its life-blood. The Commission stresses, however, that cultural heritage should not become a commodity to serve tourism but be brought into a mutually supportive relationship with it. The limits to the "carrying capacity" of monuments and city centres have already adversely affected tourism in historic city centres plagued by decaying housing stock, uncontrolled traffic and air pollution. The exploitation of heritage resources often holds out almost as many pitfalls as benefits, not just when in physical terms but also when it skews our understanding and narrows our access.

With regard to handicrafts, the Commission observes the gap between makers and markets and recommends measures to develop fair trade practices and policies in favour of the craftspeople who are the original producers.

## Old scourges in new guises

Spiralling demand in affluent societies is a root cause of the continuing plunder of archaeological sites, illicit trafficking in cultural property and unethical acquisition practices. The Commission considers that to combat the clandestine art trade individuals and institutions should refuse to acquire objects of such provenance. It also raises its voice in protest against the deliberate destruction of cultural heritage that has been practiced in a number of recent armed conflicts.

# CULTURE AND THE ENVIRONMENT

*The Earth is one but the world is not. We all depend on one biosphere for sustaining our lives. Yet each community, each country, strives for survival and prosperity with little regard for its impact on others.*

Our Common Future, *The Report of the World Commission on Development and Environment*

Sustainable development has come to mean much more than maintaining intact the physical capital that produces an income stream. There is an under-emphasized but important cultural aspect of sustainability, once its importance as an objective embracing development is recognized. The relationship of human beings to the natural environment has so far been seen predominantly in biophysical terms, but there is a growing recognition that societies themselves create elaborate, culturally-rooted procedures to protect and manage their resources. Hence the need to rethink the relationship between culture and environment.

OUR CREATIVE DIVERSITY

# The diversity of local knowledge

A first significant turn is taking place in relation to local ecological knowledge and traditional management practices, long perceived as obstacles to development. Indigenous ecological knowledge and traditional management practices offer solutions not only founded on generations of experimentation and observation, but also embedded in local systems of value and meaning. A major challenge now is to translate this recognition into practicable projects at the field level, as well as to change policies and instruments in ways that strengthen the cultural dimensions of the relations between the environment and development.

But this convergence is not universal. There are areas in which modern science may contradict long held practices and traditional beliefs; the problem is to find ways of handling such conflicts. It has become clear also that any approach that deals only with biophysical exchanges between societies and the environment is incomplete. The notion of sustainability raises the question of how nature itself is conceived and consequently of the cultural values that condition a society's relationship to nature. Important variants in attitudes to ecological sustainability demonstrate the need for a culturally diversified approach to issues of culture, environment and development. As well as for an analysis of mechanisms that perpetuate views or actions beneficial or harmful to the environment.

# Cities and cultures

Finally, although urbanization and modernization have opened up opportunities for many, they have brought new damage to the environment and to traditional patterns of relationships between societies and their physical environment. Appropriation of natural resources for the sustenance of the industrial and urban needs affects the environment; the effects of urban agglomerations themselves create new challenges for handling water and air pollution, the management of waste, etc. Undoubtedly, the future calls for a major change in the urban consumerist life style to curb these damages. At the same time, the urban environment is full of dynamic, creative tensions arising from population density and spatial proximity. The fact that many of the landmarks of the cultural heritage of humanity are in the great cities of the world poses issues discussed in the preceding chapter. It is also manifested in the cultural creativity of everyday life, in the variety, diversity and heterogeneity of institutions, patterns of interaction, and activities catering for minority interests, in the shared meanings and in their expression in the so called "popular culture."

# Cultural dimensions of population growth

Spiralling population growth is closely linked to environmental degradation, but population dynamics is embedded in cultural life. Hence a deeper understanding of the interactions of population and per capita resource consumption as mediated by technology, culture and values needs to be developed. The crux of the problem of assuring a sustainable world is understanding the full range of possible interactions between and among humans and their natural environment and choosing from this spectrum those forms of interaction that sustain life.

# Inter-generational equity

Sustainability also implies responsible behaviour towards future generations, despite the fact that they have no vote and cannot put direct pressures on policy-makers. Thus the principle of intergenerational justice is upheld by the Commission, which believes that all young people's initiatives with regard to environmental conservation should be strongly supported.

# RETHINKING CULTURAL POLICIES

*Our biggest problem in cultural policy is not, I would suggest, lack of resources, lack of will, lack of commitment or even lack of policy co-ordination to date. It is rather, a misconstrual or only partial formulation and recognition of the policy object itself: culture.*

*Colin Mercer*

Cultural policies need to be rethought if they are to do justice to the notion of culture the Commission has used throughout the Report. The time has come to build a paradigm in which society's different actors together mould paths of human development that are sensitive to cultural issues and fully recognize them as such.

## Expanding the notion of cultural policy

Most cultural policies are focused upon the arts and heritage. The perspective can be broadened, first by moving away from monolithic notions of "national culture", accepting diversity in individual choices and group practices. Support to arts and

artists is essential; but equally so is an environment that encourages self-expression and exploration on the part of individuals and communities. Cultural policies driven by nation-building objectives are being increasingly challenged by individuals and groups who may not necessarily contest this motivation, yet ask for their more immediate needs to be met first. UNESCO has a long tradition of promoting the comparison and development of cultural policies; it should now convene an international forum to support their needed transformation

# Challenges of the emerging new world

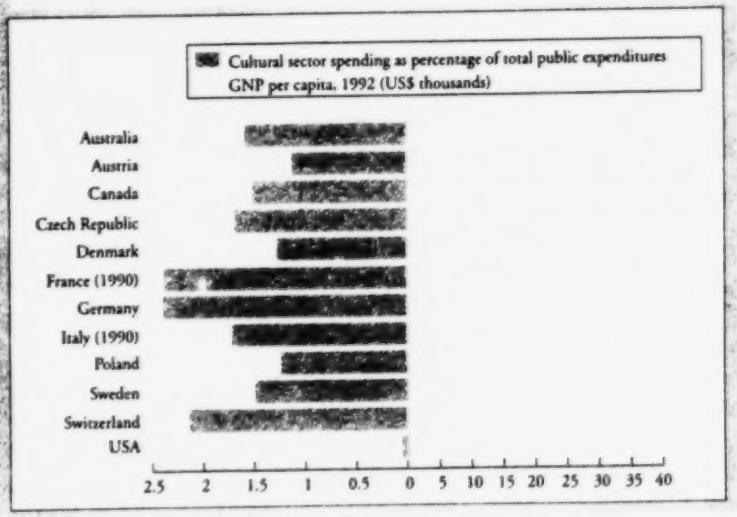
As the cultural industries assume enormous economic importance there is an inevitable tension between primarily cultural goals and the logic of the marketplace, between commercial interests and the desire for content that reflects diversity. Yet globalization has limited the role government can play in the provision of cultural products both at home and abroad. Government intervention has to be less direct, it should play more of a facilitating role and also correct some of the distorting effects of free market mechanisms. Protection of artists' rights is fundamental. Digital compression, virtual imagery, multimedia products of all kinds sometimes undermine those rights. Adapting to technology does not justify the dismantling of useful norms and regulations; on the contrary, copyright law ought to be extended so as to protect artists' interests as well as guarantee universal access to artistic works. And beyond copyright protection, specific social, legal, financial and institutional measures should acknowledge the special status of the artist. The Commission recommends a comparative evaluation of progress made towards enhancing the status of the artist across the world, including matters such as taxation, social security and training.

In urban settings, the mixing of lifestyles and forms of expression can be a source both of creation and innovation and of conflict. Consolidating social integration with respect to ethnic and cultural diversity, and yet inciting them to blossom, is a major public policy challenge. Supporting new, emerging, experimental art forms and expressions is an investment in human development.

# New alliances are required

Ever-growing social demand makes it necessary to forge new alliances in support of the culture sector. With regard to funding, the worldwide trend is towards diversifying the sources. Spending by corporate sponsors, foundations, voluntary associations and other non-profit making entities appears to be increasing. Governments have sought to promote a number of financing strategies and policy stances that encourage the private non-profit voluntary sector to contribute as well. These need to be diversified and pursued. But such non-governmental support cannot make up for reduced public sector budgets. As in the social and educational areas, not all cultural activities are suited for corporate sponsorship nor can they be expected to survive without public support. Market processes may well fail to deliver a socially optimal level of goods and services. It is often not understood that cultural support in a market system corrects market failure and is entirely consistent with the pursuit of economic efficiency.

**Public culture sector expenditures do not depend on GNP: selected industrial countries, 1992**




Source : UNESCO/Council of Europe, Questionnaire on the Public Financing of Cultural Activities in Europe (provisional), 1994; Australia Bureau of Statistics, 1994; Word Bank, 1994.

# RESEARCH NEEDS

*In research the horizon recedes as we advance...*
*And research is always incomplete.*

*Mark Pattison 1813-1884, Isaac Casaubon (1875) ch. 10.*

In this final chapter, the Commission advocates interdisciplinary work at a deep level, at which variables from different disciplines are integrated. The need for this arises from the recognition of the interdependence between variables so far analyzed separately. The breaking down of boundaries is sometimes called transforming parameters into dependent variables, for instance making originally given attitudes, such as prejudices against a group, dependent on their income and status and vice versa. Family ties and the economic calculus, land tenure and responses to incentives, religious beliefs and commercial motivation, prejudice and income level, may interact in this way.

## Priority directions

In addition to interdisciplinary research, historical and comparative research are needed. Historical research would point to the varieties of ways in which different societies have evolved, pointing to successes and failures. It would show how

existing societies are determined by the path they took in the past. It would analyse the implications of the coexistence of societies at different stages of development, with widely varying levels of income, technology, and achievements in other fields. These insights should help buttress the search for a global ethics discussed earlier. Diversity would encourage respect without leading to ethical relativism. Analysis of the harmful impact of the impulses propagated by the higher income societies to those less privileged would point to an obligation to cooperate internationally and move towards global institutions.

Comparative research would encourage synchronically what historical studies do diachronically. Both widen the horizons of scholars and deepen their understanding. It is essential if cultural policies are to be broadened.

Since the knowledge resulting from research must be used for the benefit of people, and especially poor people, participatory research methods should be adopted whenever appropriate. Only then can we be sure that its results will not be biased in the direction of outside, urban, élite, professional or technocratic observers and that it will be used for the empowerment, the enlargement of choices, and the benefit of the people directly concerned.

# A research agenda

A research agenda is proposed which pays attention to the hitherto largely neglected integration of culture, development, and forms of political organization. The question at the heart of the development process is this: what policies promote sustainable, human development that encourages the flowering of different cultures? The question cannot be answered without a range of ingeniously devised cultural indicators. By the same token, we ought to extend to the cultural area the techniques used to assess the potential effects on environment and society of "development" programmes and projects.

Economic growth policies, infrastructure development and programmes and projects have an impact on culture, both positive and negative. Analysis of the foreseeable cultural effects should be built into the drafting of all development projects. There are several areas where cultural impact analysis is particularly necessary, for example, displacement of people caused by planned development, change of productive activity and land use, dynamics of traditional and transitional economic systems. The "cultural costs" of adjusting to new technologies and forms of economic organizations would also merit serious cost-benefit analysis.

Specific areas for research suggested by the Commission are:

- Conceptual, methodological and statistical issues.
- Culture, development and poverty
- Links between democratization, liberalization and empowerment.
- Sustainable development

# INTERNATIONAL AGENDA

The aims of this international agenda are:

- to provide a permanent vehicle through which issues of culture and development are discussed and analysed at the international level;
- to initiate a process in which principles and procedures that are a commonplace within nations are extended to the international and global arena; and
- to create a forum where an international consensus on central issues related to culture and development can be achieved.

## Action 1:
## Annual Report on World Culture and Development

1.1 The World Commission on Culture and Development recommends that UNESCO sponsor an independent team to produce and publish an annual Report on World Culture and Development, beginning in 1997. The report would be an independent statement addressed to policy makers and other interested parties, and financed by voluntary contributions from the international community, including foundations and governments. It would:

(a) survey recent trends in culture and development, drawing on the research programme outlined below;
(b) monitor events affecting the state of cultures worldwide;
(c) construct and publish quantitative cultural indicators;
(d) highlight good cultural practices and policies at local, national and inter-

national levels, as well as expose bad practices and unacceptable behaviour; and

(e) present an analysis of specific themes of general importance with policy suggestions.

Besides a survey of recent trends, each Report could explore in depth one particular theme. The themes might include: global ethics; cultural and ethnic violence; new forms of cultural expression; art and cultural life; culture, the economy and government; progress in the recognition of cultural and gender rights; access to media technologies; cultural concerns of indigenous peoples; the use of cultural impact assessments for development decision-making; the fate of minorities, and the state of the world's languages and language policy across the world.

1.2 The independence of the report would be essential. While the manager of the small unit responsible for its production would be appointed by the Director-General of UNESCO, the report should not be a statement of UNESCO policy, nor should it require (or seek) the approval of the agency's Executive Board or national political authorities. In other words, it would be a report to UNESCO, to the United Nations system and the international community, rather than a report of UNESCO. The integrity of the report is a precondition for its success; its reputation should be based on its objectivity, vision and willingness to examine difficult, sensitive and controversial issues related to culture and development. The report should be seen as a contribution to discussion and debate, as a way to influence international public opinion, and as a testing ground for new policy ideas.

1.3 In support of such a report the Commission also suggests that UNESCO, in co-operation with UNDP, the World Bank and other agencies of the United Nations system such as the Research Institute for Social Development (UNRISD), UNCTAD, FAO, ILO, the United Nations Centre for Human Rights, and the World Institute for Development Economics Research (WIDER), launch an international research and action programme on the links between culture and development, focusing on:

(a) interactions between cultures, cultural values and development processes that make up the contemporary dynamics of culture change

(b) cultural indicators, including a systematic collection of information on violations of cultural rights; and

(c) nature and causes of ethnic conflicts.

1.4 To encourage the more systematic assessment of the cultural impacts of development policies and planning, the Commission further recommends that UNESCO, acting as a focal point for an inter-agency task force, support the study and improvement of analytical procedures which measure potential effects of

development projects on culture and society. This would be a concerted effort, beginning with a literature review and survey on the current practices of international agencies, as well as innovative approaches used by other governmental or non-governmental bodies, including regional institutions. The lessons learned from this experience would be included in the annual report.

1.5 The Commission recommends that UNESCO, in collaboration with other appropriate institutions, establish a research programme on the interface between women's rights, cultural specificities and socio-cultural change. This research programme would aim at:

- assessing the dynamics of identity, culture and women's rights with a particular focus on their impact on women's rights as human rights; productive and reproductive sexual and life-style choices; and the civic, cultural and political participation of women at all levels;
- identifying the mechanisms and strategies evolved by women that generate adaptation and innovation in cultural patterns. Of particular interest would be the potential for replication of processes women have used to become meaningful role-models and to influence their own cultures both at the popular and at the institutional levels, e.g. gender-aware tools for development planning.

The results of this gender-related research should be reflected in the annual Report on World Culture and Development..

## Action 2:
## Preparation of new culturally-sensitive development strategies

2.1 The nature of conflicts is changing. Of the 82 conflicts over the last three years, 79 were within nations, according to the 1994 Human Development Report. Increasingly, conflicts are between people, not between nations – whether in Afghanistan, Burundi, Liberia, Rwanda, Somalia, Sri Lanka and many other places in the world.

2.2 The underlying cause of many such conflicts is the lack of development that results in a rising tide of human despair and anger. In some countries, it is the wrong models of development that favour some income groups, or some geographical regions, or some ethnic groups at the expense of others. Development divorced from its human or cultural context is development without a soul.

2.3 In conflict situations of this kind, induction of soldiers is the wrong response. Better land development today than soldiers tomorrow. It is better to have preventive development upstream than military operations downstream. It is better to modify wrong and distorted models of development so that they meet the aspirations of peoples. This is the essence of a culture of peace.

2.4 In our time of rising concern for human security, the role of the United Nations naturally has to change. As the United Nations Secretary-General pointed out in 1994, "It is time to balance the old commitment to territorial security with a new commitment to human security: to shift from providing security through arms, to ensuring security through development. The United Nations can no longer fight the battles of tomorrow with the weapons of yesterday." (Boutros Boutros-Ghali, Address to the Second Session of the Preparatory Committee for the World Summit for Social Development, 22 August 1994, New York.)

2.5 The Commission, therefore, strongly recommends that:

- professional analysis should be undertaken on the new dimensions of human security (including economic, political, cultural and environmental security) in institutions such as WIDER and UNRISD;
- an early warning system should be developed to alert the United Nations of impending crisis situations within nations so that preventive diplomacy and preventive action can be undertaken in time;
- UNDP and UNESCO, along with other agencies, should take the lead in assisting countries in formuling new human development strategies that preserve and enrich their cultural values and ethnic heritage, rather than destroy them; and
- the United Nations system should greatly strengthen its long-term developmental role along the lines indicated in the Secretary-General's Agenda for Development so as to forestall emergency situations that are beginning to pre-empt most of the UN's resources and energies.

## Action 3:
# International mobilization of Cultural Heritage Volunteers

3.1 The Commission, observing the discrepancy between the ends and means of heritage conservation throughout the world, recommends that international efforts be made to mobilize the goodwill of volunteers of all ages to work as

"Cultural Heritage Volunteers" under professional guidance and alongside professional staff. Their permanent mission would be to contribute to the preservation and enhancement of the human heritage, whether tangible or intangible, using modern techniques, in order to disseminate useful knowledge, enrich humanity's awareness of its heritage and promote deeper mutual understanding and respect between cultures.

3.2 The task of organizing this new effort should be entrusted to the United Nations Volunteers (UNV) whose field of competence should be expanded to include cultural heritage activities and should start soon, if possible during 1996.

3.3 This volunteer effort should give priority to the most threatened forms of human cultural heritage: deteriorating monuments, artifacts, books, manuscripts and historical documents; disappearing languages or forms of artistic expression; records and oral testimonies of historical significance; and traditional know-how in a variety of disciplines. This effort should concern the whole world, while giving priority to developing countries which lack the means to record, preserve, conserve and promote their precious heritage resources.

3.4 UNV should make the best use of existing capacities, whether governmental or non-governmental, acting in close co-operation with the Voluntary Service Unit of UNESCO, the Coordinating Committee for International Voluntary Service (CCIVS), NGOs active in the field, and any national, community, or municipal body wishing to participate in a common endeavour. These institutions and organizations should join in a spirit of close partnership.

3.5 "Cultural Heritage Volunteers" would be recruited among all age groups and talents and involve young people (especially students and young workers) as well as mid-career and senior-citizen volunteers (architects, artists, craftsmen, archivists, librarians, teachers, and so forth) who may wish to contribute their time and expertise. The volunteers would come from various countries, without discrimination as to race or gender. The modes of participation should be as flexible as possible, with due consideration for the diversity of individual backgrounds and expertise, the nature of the missions and the diversity of national and local circumstances.

3.6 The period of volunteer work may vary in length. The participation of young volunteers should be encouraged through innovative educational designs providing training credits to their students:

(a) in an educational setting (at primary, secondary or university level) as a period of "internship" or "field-work";

(b) in a professional/vocational training curriculum as a year of training or apprenticeship.

3.7 The programmes chosen should be distinguished by their scientific rigour and adaptation to local circumstances and the specificity of local contexts at their various stages (definition, implementation and follow-up). UNV should promote contributions or exchanges of academic staff and graduate students with similar institutions in the host countries. Individual projects should be supervised by one or several specialists or experts to ensure the greatest efficiency and continuity.

3.8 flexible funding system should be envisaged so as to combine:

(a) a minimum level of stable funding;
(b) bilateral or multilateral funding of specific programmes on the basis of project-by-project agreements between donors (countries, foundations, NGOs, etc.) and host countries and institutions; and
(c) matching-fund or joint financing involving international, regional or national organizations, as well as private and public donors.

3.9 As this initiative will be based on voluntary work and goodwill, its goals and activities should be made known to as wide a public as possible by using all available channels of communication. It is important that the first projects undertaken have a highly symbolic value, reflecting the importance of the development of mutual knowledge and understanding between people from different cultures and provide the opportunity for the establishment of contacts between volunteers of various cultures, disciplines and age groups.

3.10 The UNV would also encourage and finance the publication and dissemination of academic and scientific works that may result from the activities of "Cultural Heritage Volunteers", possibly in the form of grants or prizes.

# Action 4 :
# An International Plan for Gender Equality

4.1 No society can progress half-liberated and half-chained. No culture can survive if women are not an integral and equal part of such a culture. As the 1995 Human Development Report declares categorically: "human development, if not engendered, is endangered".

4.2 The Fourth World Conference on Women held in Beijing in September 1995 has already adopted a forceful Platform of Action for women's empowerment. The Commission strongly endorses this Platform of Action and urges the world community to translate these words into action. Cultural harmony cannot be ensured if gender inequalities persist and if the present appalling culture of violence against women continues.

4.3 The Commission also draws attention to the following specific areas of action:

(a) The 20:20 compact agreed at the World Summit on Social Development (1995) should be "genderized", with women given the first – not the last — claim on additional resources so that present gender gaps in access to basic social ser

(b) An International "Grameen Bank" should be set up – building on the special window now being established in the World Bank — to provide small loans to women to start their own micro-enterprises and, thereby, gain real eco

(c) All nations should be urged to prepare separate satellite national income accounts to value and recognize the economic contribution of women which, according to the 1995 Human Development Report, exceeds one half of the total

(d) The existing arrangements should be strengthened to collect and publicize detailed information on violence against women so as to create pressure on nations for change. Such information should cover instances of female infanticide, selective abortions of female foetuses, sexual abuse, sexual harassment, rape, genital mutilation, trafficking in female prostitution, and domestic violence. A culture of violence against women is no basis for a culture of peace

(e) The United Nations should consider establishing an Under-Secretary General for Gender Equality or even a new agency for Women's Advancement — on the lines of UNICEF for children — so that policy advocacy for women can be carried out every day of the year and not only periodically at international conferences. Even more important, a high-level agency is needed to implement what has been agreed at Beijing and in other forums

(f) A concrete timetable should be fixed for the remaining 90 nations to sign or ratify without reservations the Convention to Eliminate All Forms of Discrimination Against Women (CEDAW) before the year 2000. New indicators should be created to monitor violations of women's human rights. Let us enter the twenty-first century with full equality guaranteed to women in the laws of all countries.

SUMMARY VERSION

4.4 The Commission recommends that UNESCO, in co-operation with the International Research and Training Institute for the Advancement of Women (INSTRAW) and UNDP, prepare an international action plan to strengthen women's strategies for participation in the cultural, economic and political fields. The plan should be directed for implementation to United Nations agencies such as the United Nations Development Fund for Women (UNIFEM) and UNDP, national governments and NGOs.

4.5 Such an action plan would involve the elaboration of tools for gender-aware development planning that is inclusive of cultural issues. Thus it should spell out strategies to mobilize women and make them aware of their options as producers and definers of culture in the context of economic and global change, particularly in the following areas:

(a) the collection and transmission of women's knowledge in all fields;
(b) women's cultural contributions to the arts, crafts, poetry and the oral tradition;
(c) women's initiatives in the media and the arts;
(d) celebration of pioneers and women's innovations and contributions in science, education, public service, the arts and popular culture;
(e) encouragement and facilitation for women's groups working at the interface of culture and development;
(f) women's involvement in decision-making in all fields and at all levels;
(g) women and culture of health;
(h) women and entrepreneurial cultures; and
(i) legitimation of cultural role-models for women favouring actions led by women.

4.6 The Commission would like to emphasize that laws, important as they are, will offer little protection to women unless cultural attitudes and educational curricula fully accommodate women's rights and inculcate a respect for these rights in the upbringing of new generations in the twenty-first century. Gender rights must become an integral part of basic human and cultural rights. And this lesson must be learnt by all human beings, irrespective of their gender, right from their childhood.

# Action 5 :
# Enhancing access, diversity and competition of the international media system

5.1 The Commission regards the airwaves and space as part of the global commons, a collective asset that belongs to all humankind. This international asset at present is used free of charge by those who possess resources and technology. Eventually, "property rights" may have to be assigned to the global commons, and access to airwaves and space regulated in the public interest. Nationally, community and public broadcasting services require public subsidies. Just as a major portion of funding for existing public services could come from within the national television system itself, internationally, the redistribution of benefits from the growing global commercial media activity could help subsidize the rest. As a first step, and within a market context, the Commission suggests that the time may have come for commercial regional or international satellite radio and television interests which now use the global commons free of charge to contribute to the financing of a more plural media system. New revenue could be invested in alternative programming for international distribution.

5.2 Many countries have policies to encourage competition to ensure that market activities are consistent with the public interest. There is nothing in the international sphere, however, equivalent to competition and broadcasting policies when it comes to mass communications media, nor are there public broadcasting services yet to help assure a truly plural media space. A new and concerted international effort, carried out in co-operation with national regulators and national regimes, is required.

5.3 The Commission does not seek to provide artificial protection to local media, be they privately or publicly owned. On the contrary, the Commission recommends an active policy to promote competition, access and diversity of expression amongst the media globally, analogous to policies that exist at the national level. Independent, appropriately funded public service as well as community broadcasting institutions are essential to the functioning of the media in a democratic society. This principle is every bit as important internationally. Our purpose is to ensure that many voices will be heard, that many points of view will be expressed and that minority interests will not be neglected. Modern technology permits an enhancement of choice, an expansion of sources of news, information and interpretation, and an increase of reciprocity and cultural exchange.

5.4 Determining the feasibility of such an undertaking is, of course, beyond the scope of the Commission's mandate. The Commission therefore recommends that UNESCO, in consultation with other United Nations agencies, such as the International Telecommunications Union (ITU), commission two feasibility studies. The first would be on the possibility of establishing alternative services, operating at the international level, that would cater for the needs of all peoples and audiences. The 1996 launch of WETV, an international satellite network that will offer an alternative public service television, is a case in point. Alternative public service radio and television networks could complement existing regional and global satellite networks in the way that national public broadcasters (such as the Public Broadcasting Corporation) compete with commercial channels in the United States, the Nippon Hoso Kyokai (NHK) competes with Asian and commercial Japanese services, and other publicly funded media compete with commercial media in other countries. An examination of the range of viable financing approaches would be central to this study. It is recognized that revenue derived from contributions, fees or levies from commercial interests which may prove feasible could not fully fund new services. Development institutions, such as the World Bank and UNDP, should consider financing such cultural services as they do other regional projects.

5.5 How best to favour a competitive and equitable media environmeni ternationally would be the focus of the second study. To foster international co-operation in this regard, the need for a worldwide clearing house on national media and broadcasting laws as well as good practice on the part of national and transnational media organizations should be considered.

5.6 The United Nations University, collaborating with a network of existing research institutions representing the various regions and disciplines of communications research, should be asked to take responsibility for these two studies, examining national and international jurisdictional issues, various funding models, technical feasibility, co-operative initiatives and organizational structures. Suggestions regarding necessary policy formulation, cost and methods of financing would be included.

5.7 The two studies should preferably be completed within one year of being commissioned and form the basis for recommendations to both the United Nations General Assembly and the UNESCO General Conference in 1997.

5.8 The Commission also recognizes that, in the context of an open market economy, the development of the new information infrastructure must be ensured through innovative partnerships between international agencies, governments, industry and civil society. Given the scale of the task, the Commission recom-

mends that governments take a long-term approach to this effort and encourage its balanced development, particularly in adapting regulation that encourages the private sector to make the huge investments required for the construction of this world-wide network of information exchanges – optic fibre cables and technology capable of rapidly transmitting unprecedented amounts of data in two-way communication. Co-operation and collaboration should not be left only to industrialized countries, but require efforts on a world-wide scale.

## Action 6:
## Media rights and self-regulation

6.1 All countries and cultures have struggled to define the line where free dom ends and licence begins. Standards of decency, respect for others and self-restraint vary from one country to another, and from one period to another. While all forms of censorship must be avoided, nowhere is freedom unqualified or allowed to operate regardless of consequences. What is true nationally should be true internationally as well.

6.2 Because of the rapid development and unimpeded flow of new media technologies across national borders, there is an important need to promote a global debate to create a better understanding and co-ordination of national efforts. This may eventually lead to some form of self-regulation by media professionals, that protects people, particularly children and adolescents, from images of gratuitous violence, human degradation and sexual exploitation, while respecting freedom of expression.

6.3 Many national authorities have introduced general principles supporng community standards, obliging public and private broadcasters to respect these values when developing and implementing their own codes of conduct. Classification systems and viewer warnings have been the most common measures adopted so far. Most efforts to reduce violence on television are voluntary although some countries have decided that enforcement is sometimes required. Authorities in France and New Zealand have legislated the imposition of fines on private broadcasters in breach of the fundamental principles safeguarding children against the programming of violence. In other countries, a range of disciplinary measures exist including the suspension or denial of a broadcast licence in Australia. National codes for television often restrict the showing of adult programming to certain hours when minors are unlikely to be exposed although there are no such codes internationally since time zones are such that evening in one country may be morn-

ing in another. There is an urgent need to ensure discussion by media professionals, viewers and listeners of the problems of violence and pornography in the media. International co-operation is required for the systematic collection, updating, dissemination and evaluation of national models. Comparing how, through regulatory, voluntary, individual and technological means the problem is being addressed around the world is the first, important step.

6.4 The Commission recommends that UNESCO endeavour to promote an international forum for reflection on media violence and pornography, whether in television programmes, videos, or interactive games and services.

6.5 International co-operation would draw on a range of national initiatives which include legislative and non-legislative measures, voluntary and self-regulating codes of conduct for industry, media-literacy programmes and the use of individual technological blocking devices.

## Action 7:
# Protecting cultural rights as human rights

7.1 Recent massive breaches of human rights have often been motivated by cultural considerations. These violations have included illegal confinement, persecution or assassination of artists, journalists, teachers, scholars and members of religious and minority ethnic groups; intentional destruction of the immovable cultural heritage and deprivation or destruction of the movable cultural heritage; restriction of speech or cultural expression; and many acts that curtail cultural diversity and freedom of expression. However, in too many instances, culturally persecuted individuals and communities find no adequate recourse in the existing framework of human rights protection. Cultural rights are now widely recognized as deserving the same protection as human rights. There is therefore a need for the international community to adequately secure the protection of cultural rights.

7.2 As a first step, an inventory of cultural rights that are not protected by existing international instruments needs to be established. This would enable the world community to enumerate and clarify existing standards of international law concerning the protection of cultural rights as expressed in various international declarations and agreements.

7.2.1 The drafting of this inventory of cultural rights would be entrusted to the International Law Commission (ILC) by resolution of the United Nations General Assembly. The ILC would set up for this purpose a drafting committee composed both of eminent legal scholars and other experts in the field of cultural rights. It would work in consultation with all competent institutions of the United Nations system and seek advice from a broad range of interested groups and public figures. The ILC would draw especially on the expertise of UNESCO.

7.2.2 On the basis of such an inventory, an International Code of Conduct on Culture could be drawn up by the ILC so as to provide a basis for adjudicating egregious violations of cultural rights and in order to mobilize international solidarity in their defense. The Code or its provisions could be made a part of the "Draft Code of Crimes against the Peace and Security of Mankind" now under consideration. Its guiding principles would be the promotion of cultural co-existence, the maintenance of cultural diversity and the preservation of cultural heritage.

7.2.3 The ILC could present its first report on its work to the General Assembly of the United Nations in 1998. In addition, it would be expected to make recommendations to advance the recognition of cultural rights and to identify emerging areas for further action.

7.3 The ILC would also consider the possibility of setting up an International Office of the Ombudsperson for Cultural Rights and its relationship to existing mechanisms for the enforcement of human rights.

7.3.1 Such an independent, free-standing entity could hear pleas from aggrieved or oppressed individuals or groups, act on their behalf and mediate with governments for the peaceful settlement of disputes. It could fully investigate and document cases, encourage a dialogue between parties and suggest a process of arbitration and negotiated settlement leading to the effective redress of wrongs, including, wherever appropriate, recommendations for legal or legislative remedies as well as compensatory damages.

7.3.2 Such an Office could also be entrusted with preventing the renewal of similar abuses and contribute with existing agencies to strengthening international means of forestalling them. It could rely on the goodwill of governments, seek the support of existing regional networks and international agencies and, whenever necessary, rely on the power of information and public opinion to expose violations of cultural rights with the greatest publicity.

7.3.3 Such an Office could rely when necessary on the advice and support of persons of great eminence and moral integrity, whose intervention on

behalf of affected individuals or groups would give added force and visibility to its action.

7.4 Respect for cultural rights should include respect for women's rights. The Commission recommends that the office of the Special Rapporteur on Violence against Women at the UNHCR be upgraded to the status of a permanent office on Women's Human Rights.

7.4.1 This office would hear pleas from aggrieved individuals, con duct investigations and mediate with governments and other parties in three areas where there is considerable violation of women's human rights:

- violence against women as defined in the current mandate of the Special Rapporteur;
- women's reproductive rights, and in particular their rights to make decisions affecting their reproductive health, child-bearing and sexuality free of the use of threat or coercion by any individual, group or entity;
- women's rights to equality and justice, and in particular their access to common property resources and credit when development policies, programmes and projects are formulated.

7.4.2 The Office of Women's Human Rights should be adequately funded and staffed so that it can generate professional analysis of high quality, hold regular public hearings, and mediate with governmental and international agencies. It should be able to draw on the support of eminent and respected individuals. Its director should have a sufficiently high rank to enable her him to carry out these responsibilities effectively.

7.5 There is a need to re-examine the international enforcement procedure to ensure the prosecution of violations of cultural rights, ranging from the persecution of individuals to "ethnic cleansing." Once an International Code of Conduct has been drafted and agreed upon, consideration could be given to the establishment of an International Court to hear cases brought before it by culturally-persecuted individuals and groups seeking legal redress, or by concerned people who may not have been directly affected acting on their behalf. This could be a permanent Court acting as a judicial arm of the United Nations, and bringing to bear the full influence of the United Nations to expose such violations. A "filter" system, such as the test of admissibility used by the European Court of Human Rights, could ensure that States are not pursued by frivolous claims. This Court could be made a part of the International Criminal Court (ICC) now under consideration by the United Nations, or its field of competence dealt with thereunder.

7.6 Consideration should be given to a graduated system of enforcement. Thus, an International Office of the Ombudsperson could conduct proceedings initially in confidence, and subsequently in public, if no satisfactory resolution of the matter has been reached. Ultimately, a Court such as the one proposed could hear and adjudicate unresolved cases concerning violations of cultural rights under the full eye of international public scrutiny. Such a procedure could lead over time, and in tandem with an International Code of Conduct, to the emergence of a body of new international case law, providing powerful tools that can be used to embarrass and, when necessary, discipline offending nations. This graduated system would emphasize the universality of existing fundamental human rights and bring international attention to instances where existing recourse are either insufficient or lacking.

## Action 8:
# Global ethics in global governance

8.1 The Commission would like to make it clear that the emergence of a global ethics and rule of law in international conduct will prove impossible unless the powerful nations are as willing to submit themselves to such common rules as the rest of the global community. Equality under the law, democratic accountability, and transparency of information are fundamental concepts that took centuries to develop within nations. It is time to extend the same principles to global ethics in the next century.

8.2 The Commission believes that the real basis of a global ethics is a common morality. The principles of democracy, transparency, accountability and human rights should be universal, not selective. It is in this spirit that the Commission makes the following concrete suggestions:

(a) Greater democracy in global governance must be considered —including the decision-making processes of G-7. This is an inevitable development since democracy is rarely so obliging as to stop at national borders. At the same time, demands for democracy in international institutions are not very convincing if the countries concerned do not practise democracy at home.

(b) Respect for human rights should not be expected only from poor nations: rich nations must set an example, particularly by respecting the rights of their own minorities and immigrant populations.

(c) The rich nations should be as prepared to open their economies and to undertake structural adjustments as they are eager to press poor nations to do so. A global ethics requires at least equal sharing of burdens — perhaps even greater sharing by the richer members of the global community.

(d) Market principles should be introduced in the exploitation of the global commons, for example through tradable permits for environmental emissions and through levies on the use of global airwaves.

(e) The same global ethics should apply to the suppliers of arms as applies to the purchasers of arms — on the same lines as producers and consumers of drugs must be held equally accountable for their actions. It is neither wise nor ethical that arms be sold for profit to poor, unstable regimes whose rulers, unfortunately, are willing to spend more funds on modern equipment for their armies than on the welfare of their people.

(f) There must be greater transparency in bank transactions between officials of developing nations and banks, including Western ones, which are currently parking most of the corrupt money from poor nations.

(g) Information must be provided in the budgets of high-income nations on subsidies to arms exporters. It is simply astonishing that such information should be unavailable at present even though it involves the use of tax-payers' money.

# Action 9:
# A people-centred United Nations

9.1 An international system based solely on relations between governments is no longer adequate for the twenty-first century. The time has come for the United Nations to practise what it preaches to others: wider participation by those whose lives are affected by the decisions made. Non-governmental organizations, private foundations, representatives of indigenous peoples and cultural minorities, international corporations and trade unions, members of parliament, and various other representatives of civil society, also need to participate if the United Nations is to deal with such interlinked problems as peace, culture, poverty, environment, gender issues, media and technological development. We also need to reinvent the United Nations for the twenty-first century as a visionary beacon for younger generations.

9.2 Fifty years ago, the United Nations was created in the name of "We, the Peoples". But people did not have too direct a say in the operations of the United Nations as governmental representatives took over all its organs, including the

General Assembly and the Security Council. As we enter the twenty-first century, it is time to restore the supremacy of the people in international organizations on the same lines as it is at present being restored within nations all over the world.

9.3 The global community should start with a fresh vision that inspires many new generations in the twenty-first century. One bold step could be a General Assembly directly elected by the people of all nations, learning some lessons from the experience of the European Parliament. As a start, however, a two-chamber General Assembly could be considered, one with government representatives as at present, and the other representing national civil society organizations. Such a two-chamber system could ensure that the voice of the people is heard all the time, rich in its cultural diversity and fearless in its advocacy of new changes. People are the prime movers of change. Not only development strategies should become people-centred: so should all institutions of global governance.

9.4 The Commission recognizes that the proposal for a World People's Assembly is only a vision for the future at this stage. But the Commission is deeply concerned that the diversity of cultures should be given its full expression in international fora and so should the voice of marginalized groups, ethnic minorities and indigenous peoples. The United Nations should take some concrete measures to reflect both the diversity of these voices as well as to seek a consensus based on the genuine aspirations of the people.

9.5 As a first step in this direction, the Commission recommends that the representatives of non-governmental bodies accredited to the General Assembly as Civil Society organizations be grouped into a World Forum and invited to meet regularly to offer their views on key issues on the global agenda — from environment to population, from ethnic conflicts to disarmament, and from poverty issues to gender issues. At the same time, the criteria for accreditation should also be reviewed to ensure that all relevant members of civil society do get a representation in the UN's World Forum. The global community has already accepted the presence of parallel NGO Forums at all important international conferences and summits. It is only a logical and necessary step togo on from these ad hoc NGO forums to a permanent World Forum working at United Nations Headquarters. Similar steps can also be taken by United Nations specialized agencies, including UNESCO. ILO already offers a prototype of tripartite representation of three concerned groups: governments, management and labour – though it is recognized that further steps are needed to strengthen the representation of smaller industrial concerns and non-unionized labour.

# Action 10:
# Towards a Global Summit on Culture and Development

10.1 We stand on the threshold of the twenty-first century when a new and exciting era of human progress can begin. It is a century when:

- development can be built around people rather than people around development;
- development strategies can enrich cultural heritage, not destroy it;
- equality of opportunity can be ensured for present generations as well as for future generations;
- a new global ethics can emerge which respects the universalism of life claims of every new-born person everywhere and which establishes a common morality for both the powerful and the weak.10.2 This is not a utopia. This is a pre-requisite for human survival and human progress on this planet. But such a framework of our creative diversity is not going to emerge through automatic processes. It will require a good deal of sustained effort.

10.3 A number of activities would advance the prospects of such a human world to emerge. There would be a series of annual Reports on Culture and Development, which would complement and enlarge the messages of the Human Development Reports and which would lead to new people-centred, culturally-sensitive development strategies. There would be experience with the work of the International Court on the Violation of Cultural Rights, the new International Code of Conduct on Culture, and the International Office of the Ombudsperson for Cultural Rights. There would be greater progress on gender equality. And there would be experience with the international debate on access, competition and diversity in the international media system as well as on violence and pornography in the media.

10.4 It is essential that all these efforts be put in a wider perspective and given full support at the highest level. For this reason, the Commission recommends that a Global Summit on Culture and Development be convened within the next five years to usher in the twenty-first century on a positive, Summit should make a departure from past practices. It should bring together not only all heads of state and government but also the most eminent thinkers, intellectuals, artists and opinion makers in the global community so that there is a rich interaction between all sections of society.

10.5 The Summit would have to be carefully prepared. It could be preceded by international conferences of artists and thinkers as well as global caucuses of concerned national ministers (particularly ministers of culture, education, planning, and finance), including a preparatory meeting of artists in 1997 and a meeting on cultural policies in 1998. Once the proposal for the Global Summit is accepted and a timing determined, the various stages of the preparatory process can be identified by UNESCO, which should serve as its secretariat.

10.6 The Commission urges the global community to rediscover its human vision for the twenty-first century. The Global Summit on Culture and Development is only one step in this direction. A good deal of concerted effort will be needed in the next few decades to set all of humanity on the road to harmonious progress.In the final analysis, human destiny is a choice, not a chance

# FOLLOW UP TO THE COMMISSION'S WORK

*All of our recommendations should be seen as a series of beginnings, not as a series of ends.*

*Javier Pérez de Cuéllar*

*Our Creative Diversity* was designed to intensify and focus the international debate on the links between culture and development. It aims to put cultural perspectives more squarely on the international policy agenda.

That process has already begun. Since the report's release in November 1995 it has been presented and discussed at a wide variety of public events too numerous to list here. Many more such events are planned for the months to come, organized by individuals, organizations and groups in all sectors of society and on all the continents. Demand for the report and interest in its findings and recommendations is gathering momentum daily, generating debate in circles far broader than the specialized environment in which the report itself took shape.

The report provides UNESCO itself with an opportunity to strengthen its leadership in defining culturally-sensitive development strategies. This requires the support of a whole network of partners: the United Nations and its specialized agencies, other international organizations, governments, academia, non-governmental organizations and bodies in the voluntary sector, particularly at the local level, as well as private foundations and the corporate sector.

This report, prepared by an independent Commission, is addressed to UNESCO and the United Nations. It is not a report by either of the two organizations. Hence at UNESCO, Member States have been requested to react to it officially. At the United Nations, the report will be submitted formally to the autumn 1996 session of the General Assembly. On the basis of the reactions expressed and the various proposals put forward, the governing bodies of the two organizations will issue guidelines on the concrete measures to be taken.

UNESCO's Director-General Federico Mayor has set up a Steering Committee of distinguished specialists chaired by Mr Pérez de Cuéllar himself that will guide the follow up programme that will emerge in due course. The UNESCO secretariat team that worked on the report will serve as the secretariat of the Steering Committee and, working interactively with the latter, will become the focal point of an international network of agencies and individuals now beginning the design of a diverse and far-reaching set of activities.

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